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Barn
Seminar Series, tape 3 of 8

Mr. Nyland: When you sit like this, you know, it is so greedy.

Chris Delaney: Well, I want to hear what you say.

Mr. Nyland: Now, what will we talk about.

I think, you know, the first meeting ... Oh, by the way, those who didn't listen to that, or didn't listen for some reason to the second, have you caught up? Try to make this as much continuous as you can, so that we don't have to repeat. We will repeat without any doubt, but then it can be easier understood—you know, when we don't have to use as many words again for an explanation. We you have to try to build things up so that we can go on and on, and really understand more.

The question of seriousness, of the attitude of wishing to find out something about your life, you remember, we mentioned these things—that a person who is interested in Gurdjieff has to have already interest in his own life and perhaps has come to some determination about it, that he wants to do something. Then the question for all of us is: What did you do before you ever heard of Gurdjieff. I think you have to go back, every once in a while in your memory, of what you have done, how you have spent your time, and particularly how much time has been spent in a little bit of acquaintance—or perhaps even a great deal—of searching for a spiritual form of life, or an emphasis on that kind of spiritual existence.

If you were brought up religiously it would be fairly easy to understand what I mean, but there are not so many families anymore where religion plays a definite part—it is either too narrow, or it is too loose. It's also difficult to trace what are the influences of one's own family. It depends, of course, on father and mother, on situations as they were. Maybe one or the other died, or difficult circumstances under which you were brought up. Then, in addition, what was your

education. What kind of teachers did you really have—good ones I mean, people you could esteem—and what did they talk about when it came to a question of your own development. When you once went to some kind of a counselor, what did he talk about. And what were your interests while you were growing up, and going to a library, and finding this kind of book and that—what has been your interest.

It's not that I want you to tell me. I would like you to concern yourself with what has actually happened in your life—religious. Maybe Christian, maybe Jewish, maybe Catholic, maybe Mohammedan—I don't know. I don't know how much you know about it even at that, or how much you have been influenced. Maybe Sufi, maybe Indian—I mean, now, the old British Indian philosophies: Vedanta or reading the Mahabharata, the Upanishads, all the sacred books of the East, of Max Müller. What is it that attracted you in certain libraries; that you would sit and really want to study, dig into certain books that were of importance? Augustine ... St. Augustine? Church fathers? Studies of the Gnosis? What do you know about mythologies, your interest perhaps in anthropology, of people who, so-called were 'close' to nature and had their own religions. American Indians—what do you know about them, or have you been interested at all. Has anything in philosophy touched you—not as a prescribed reading that perhaps you had to do in high school or in college.

The whole question comes many times down to: What has been a preparation for actually wishing to find out—now—something about Gurdjieff, and what is there, you might call it, that kind of a 'soil' in which these ideas have to grow. Because if there is not that prepared soil in the ideas—maybe like seeds, and the Sun comes and simply they are shriveled up or there is no water that you give to it—and also, no result.

I think it will be useful for all of you to go over that kind of aspect of your life, what you actually have been interested in. Not superficially. Not that you had to write a little paper on Egypt and the pyramids, and you studied it for two or three weeks and then turn it in. Such things don't amount to very much. Not what you had to do for school in general—required reading. No. You rush through it, you're not interested. Have you ever read Shakespeare really, or the Sonnets of Shakespeare, any of the real good authors. Not this particular period here; we have different kind of authors, but I mean somewhere around starting with the Victorian Age in England and here with ending up with Emerson, or William James, Henry James. Your interests, I ask. The Cloud of Unknowing, what do you know about it. Have you ever written up certain lists—I think you

must have—of books you would have liked to read and you have never read; that you didn't find time for it or you couldn't find them, or whatever it is that your interest started to wane.

I say it will be very useful. In the end it will not help you regarding an understanding of Work because that, I believe, is dependent on your actual state of what you feel is a necessity for the enlargement of your own insight into your life, and that particular problem is fed by a great many of different influences, of which certain studies and religions and so forth are only just one. The most important item for a study for oneself is that what you experience in daily life; in the way you meet people and they meet you, in the way you keep on holding on to something that is of importance and not to be absorbed too much by things that are too superficial. Where is the accent of your work—that is, of your life—so that then Work can be connected with that, and perhaps because of that you can already start to grow up and have some idea about the meaning of Objectivity.

And of course we will talk about why, actually, wishing to Work—what is it that you really expect to obtain from it—and is there a definite reason why that what we understand by Work becomes important, and sometimes is so important that one calls it the 'only' way. So that many ways lead to Rome, but this is the only way out of this life into Objectivity, or whatever may be your particular perspectives about that.

Quite logically, reading All and Everything will help you. Remarkable Men, without any question can help you. And I hope that all of you are studious enough to spend certain times that way. I mentioned last week the listening to some tapes, they can help you. And I also asked that you consider this particular period an important one, because I doubt very much if it will be repeated.

Now, you have had enough time this week to think about the last meeting, in which we did talk and had some questions. You know a little bit the caliber of the questions. You know where they might lead to, and you know how sometimes I would like to answer ... to give a certain background even if it was not particularly involved in the question itself. But in a general way, now, where are we and who wants to ask something that has to come, I say many times, from your 'heart.' Mental questions—yes, they are all right for the formulation of certain ideas—but before you're willing to accept an idea, there has to be made a place within your heart itself. If that isn't there, of course there will not be any hold on it; and in a mental activity it is so easy to brush certain things in the background and fill your mind up with some new ideas which come to the foreground,

and start to disturb you or not it doesn't matter, the old ones have been forgotten.

Who has something he wishes to talk about.

Harry Pharr: Mr. Nyland?

Mr. Nyland: You have to mention your name.

Harry: This is Harry—Pharr?

Mr. Nyland: Harry Pharr. Yes, Harry.

Harry: I just wanted, uh, to make a statement, really, like what ... because lately, as a result of these meetings here I think that I've really gotten deeper into myself as far as ... and more serious about Work. Several things that you said—one in particular about preparing ... partially preparing the soil myself for receiving these ideas—made me think quite a lot. The last couple of days it's been really difficult, and I just realized tonight that I'm really dependent on outside, um, influences to keep that aliveness about Work in me. And...

Mr. Nyland: Are you sorry about that, or are you afraid about it?

Harry: Well, I'm ... it makes me doubt myself a little. I was ... really had a real determination and interest and I thought I was ... felt like I was really on the right road, and now it's sort of evaporated. And it seems to go that way for me.

Mr. Nyland: Where did it go. It would be nice to know, wouldn't it.

Harry: Yes. But I felt it come alive tonight again when we started the meeting, and it just... I don't know. It...

Mr. Nyland: So far it didn't appear yet?

Harry: Well, it's a little.

Mr. Nyland: Well, if you are patient maybe it starts to grow a little bit during the meeting.

Harry, it depends so completely on yourself. If I consider myself open as a vessel, as a container, and I then use whatever means I have in order to fill it. It is sometimes as if you have a bottle or a flask and you fill it with water, logically it is an activity—that you have to see where the water is, so that then you can put it in your own container—so with that I start looking around. I find myself as an ordinary person ... and here I am this evening, and now I want to see what is there available for me, as it were you 'look around' to see what is for sale. And usually that is the way it happens anyhow in ordinary life, and I use the five sense organs in order to come in contact with that what is the outside world, and to get from the outside world continued impressions which I simply digest and with which I continue to live.

So, in the first place, if one looks at ordinary life—without any particular consideration, now, of a possible development of your spiritual life, your inner life—how is it that you continue to live on this Earth. Or again I say, how was it before you ever met Gurdjieff. What were the different interests that you did have, and how did you spend your time.

Tell a little bit about yourself. What have you been doing.

Harry: Well, I was just thinking, when you mentioned that, that my first reaction was, well I really didn't have any kind of interests that I really pursued, but that ... that I really felt gave me something, and I'm not sure that's entirely true.

Mr. Nyland: No. What did you do when you were six years old.

Harry: Well, I was...

Mr. Nyland: Huh? Doesn't it go back that far?

Harry: It would take a little time, Mr. Nyland.

Mr. Nyland: I think it will. Yes Harry, but don't you see it is worthwhile to spend some time that way?

Harry: Yes.

Mr. Nyland: It is not a particular problem for an old man, you know, and it's not ... I'm not saying it because I'm doing it now—more or less, at least. I think at certain times in my life I remember very well, that I remember what then actually affected me. And such moments, of course, stand out quite a bit, some of them like a sore thumb ... but anyhow, it made an impression.

If you go through your life as periods—seven years, fourteen, twenty-one, twenty-eight—how far are you now.

Harry: Thirty.

Mr. Nyland: Yah. All right. Twenty-eight. Good. Yah, four times seven. Four periods of yourself. Up to seven and up to fourteen, see yourself every once in a while how you were and wherever it was, and whatever friends you had, and what you talked about, or what were special events that happened to be from your family, or whatever impressions were that you did get; and to put together a little story about yourself, partly to become acquainted with your interests which, perhaps, you may have forgotten. And I think that you have to realize that a person continuously is dependent on the outside world. There is no question about it. So, even when you want to compare it with interest in spiritual life, you become dependent on that what is outside, in some way or other, which either reminds you or helps you to Wake Up. That is the particular instrument

which we call a human being. He is dependent on a flow of certain things through him which then have a chance to be digested a little bit, and he can extract from it whatever is extractable and whatever his particular taste will allow and that whatever is so-called getting 'stuck,' and the rest is eliminated. That is true with any kind of food, and quite definitely with impressions which I get through five sense organs as they are now functioning, and in that way I become acquainted with the outside world. And the world then gives me something—and in the form of a reaction to the outside world—and I will constantly be dependent on that.

It would be a terrible thing if you weren't. Try to imagine without my eyes, without being able to see; or try actually to see what it would be to live without taste, or that you had to live without particular fragrance or smell, or whatever it is—olfactory nerves not functioning, or your ears, or even the sense of touch, or things of that kind, impressions in general, five sense organs we know about—what would you do. Or rather, what have you done now that you can trace to such influences, and when you keep on thinking about it, what was that—such an effect of any kind from the outside world—that affected you. How did you take it in, what did you digest, and what stayed and what has made you now the way you are.

I think it's very interesting. Because after a little while you yourself you will see yourself much more as an instrument which happened to live, influenced by a variety of outside conditions to which you reacted; and in that kind of reaction certain things took place changing your mind and becoming more facile, changing your feeling and becoming a little wider, and changing your physique in order to acquire a little more dexterity; and whatever now you want to describe as an unconscious being and saying that he's still asleep and then assuming that there is a possibility of further Waking Up, it is quite logical to assume that you constantly will have to be reminded.

Can we agree on that.

Harry: Yes.

Mr. Nyland: So that there is no particular reason to feel sorry about it, because everybody is. After some time—when certain things start to become self-nourishing, or when there are catalyzers within a person, or when there is a self-starter which can be pressed and put into service, or when there is a constant fire burning within oneself—then perhaps you can say that there's a chance that I can continue to live without too many influences from the outside. And of course to some extent it is already true when I have a memory and there are thoughts, and I don't have to check on them anymore. They are there, my memory presents them when I wish to think about it, and going back

in my memory I will remember a great many things—although I may have a difficult time every once in a while to find the name of so-and-so who I met about five or six years ago somewhere in Susquehannah.

Whatever it may be that is in your life, you must embellish your life. You must take it much larger than it is by the introduction of that what already has happened—and is, to some extent even, your property—but then basing it on that, what are, at the present time, your ambitions. If you say you are ‘alive,’ what are the different things you really would want to do. I remember, at the time with Orage we did talk every once in a while about two particular things. One was: Imagine that this is the last day of your life, what would you think you have missed, what would you then do that last day. That was one particular problem, and the other was: If this was the last day of your life, what do you think you have missed in your life; not being able to do it anymore, but what is really still worthwhile that has happened or perhaps you still could do?

And these problems, I think, are very interesting. Because I remember trying to imagine, which of course is almost an impossibility. I wake up and this is the last day of my life, logically I don’t believe it and I say, “Oh no, I wake up again tomorrow”; thank God, of course I did, at the same time it is worthwhile to imagine such a case. Every once in a while, now getting older I look at my books and I say, “Isn’t it a pity there are now already many books which I probably never will touch anymore.” They will stay on that bookshelf until I die and no one that I know of will ever touch them; but the fact that I have had a relationship with them and now that is finished, is a very difficult statement to make, and a state to be in. I don’t want it, at the same time logically I have to assume that that will be the case, and that I will have to live in accordance with it.

You’re not old enough as yet to say that you perhaps met someone and you say ... and you know that’s the last time I see such a person. But already from your early friends and the people you knew, let’s say, at high school and then get dispersed and maybe you hear from a few, if you try to remember that kind of a class in which you were, and now where are they and what is happening to them. And some you will never see, or perhaps some even they may have died, or may have gone somewhere else.

It’s interesting to come to the conclusion that there are certain ends in one’s life. Certain things take place and come to an end, they are not continuous. And that fact is driven home quite easily when you see your own life—that it will end—and that during that process there are two things taking place: A constantly feeding in order to maintain that what one is, and a constant law

of destruction of that what is to be destroyed and to return to dust.

Harry, what do you do in the evenings.

Harry: I don't have any set thing that I do.

Mr. Nyland: Have you any books you like to read.

Harry: Yes.

Mr. Nyland: For instance.

Harry: I've been reading All and Everything.

Mr. Nyland: No, no. That's no book. That's the Bible.

Harry: Recently I've been reading a couple of astrology books. But other than that, I like Leaves of Grass quite a lot—Walt Whitman. Uh, for light reading I sometimes read O. Henry or Rudyard Kipling.

Mr. Nyland: How do you read. Do you devour a book? Have you ever read a book that you couldn't put down?

Harry: Sometimes it's like that for me.

Mr. Nyland: Have you ever read a book that you had to call your friend and say, "You ought to read this"?

Harry: Yes.

Mr. Nyland: What are your particular interests in a general way, in division of your life or how to spend your time. We used to make lists of that what I like and that what I don't like, preferences I have, things I actually care for and things I absolutely don't care for. It gave me an insight in what I was and how I actually behaved, even, at certain times.

Make lists of books and check them off when you have read them or not read them ... not want to read them anymore. Conversations with people with a definite purpose in mind, to want to talk about such-and-such a thing, not about something else. That you have lunch and you have set up certain ideas of a discussion of talking about—okay, let's say Leaves of Grass, or Walt Whitman or the different people associated with him like Carpenter, people of that kind of a group—and find someone who is willing to talk about it. It may take a little while before, but at least it will be interesting to do it. In that way, can you divide your time a little bit easier so that you have much more wish for wanting to attend to things. Many times life is lived without any particular interest, and I think it is a sad case when that happens.

Are you happy when you wake up?

Harry: Not always.

Mr. Nyland: What would make you happy. Someone bringing you a cup of coffee in bed [laughter], or discovering a book that you put on the table and is still open, then you say, “Oh boy, I want to see what that is like now, because last night I was too tired”?

Harry, how many friends have you? One for each finger, on both hands?

Harry: I suppose so.

Mr. Nyland: You have.

Harry: Yes.

Mr. Nyland: Can you talk about different subjects with every one of them, or one in particular? In my youth I had a blackboard on which I wrote the dates—Monday, Tuesday, Wednesday and so forth, including Sunday—and for each day I had a very special name, a friend—mostly girls—and that is the way I regulated, for a certain length of time, my life. And each evening I wanted to talk with so-and-so about this-and-that and so forth—you know, from the study of the Alhambra and Greek mythology until ... or maybe playing tennis—and I selected out of that kind of a world, whatever it was, certain possibilities and say I’m trying to ‘exhaust’ them because I want to grow up, I want to be alive, I want to develop, I want to become this-and-that and so forth, and I want to have a tremendous amount of interest so that, perhaps, the interests are not for sale anymore, that I have someone ... some kind of interest still locked away somewhere within myself.

Can you see that, Harry?

Harry: Yes.

Mr. Nyland: And don’t you think it is a lovely picture?

Harry: Yes, I do.

Mr. Nyland: Okay. Then you will get rid of these ideas that spiritual life will not appeal to you. Because, it will start to appeal. You will find out that just exactly because this ordinary life and the interest in life itself and expressed by a person ... always becomes too superficial too soon, and that you will see that in order to counteract the possibility of that dying—which I mentioned because things deteriorate—you will wish that particular interest to be made deeper. And for that reason you will find much more of an inner quality in many things that you are interested in; and that will start your thought and it will start your feeling, and it also will help you in any kind of a discussion with people: So that you can say “I care for that because it really engaged me,” and now I can sleep on that because I won’t forget it.

All right, Harry?

Harry: Fine. Okay, Mr. Nyland.

Mr. Nyland: Yes, all right.

Yah, what else—now, regarding inner life.

Cilla Thomas: Mr. Nyland?

Mr. Nyland: Yah?

Cilla: It's Cilla Thomas.

Mr. Nyland: Yes.

Cilla: Um, you talked about gaining Objective information from 'I', and I can't see that I know of any information that I want, if you know what I mean.

Mr. Nyland: Do you know the information that you do want—you said? You know what you want?

Cilla: I know what I ... I want to become more Conscious.

Mr. Nyland: Yah, that is good.

Cilla: But I can't see any definite information that I'm looking for.

Mr. Nyland: Oh. But, you don't look for information in order to become Conscious. You want to become a grown-up in order to have Consciousness, then that Consciousness will have the information.

Concentrate first on life as it is presented to you, so that you find out interests in this ordinary life that will engage you and that you want to do. Out of that certain wishes will start and wish to continue in any kind of an endeavor which gives you pleasure or gives you insight, or gives you some kind of sustenance. And so one starts, regarding Work, in that way first exploring what is really available as an aliveness for a person living in these kind of conditions, in whatever it happens to be that you are ... happen to be engaged in. Out of that certain other things will start; as, for instance, the limitations of one's knowledge, the limitations of one's ability, the limitations of one's feeling, the limitation of even physically doing certain things, the limitations even of travel when there is a desire to see much of the world and you cannot do it, the limitation of any kind of economic condition, the limitations in friendship, the choices you have to make because you have not time enough—that is, the limitations of the way one can spend time, the way you can read magazines and newspapers and not all of them, the way you would like to have information from a variety of different people and you just cannot find time to continue to follow them up, not even

mentioning the wish to hear music, or to go to a play, or to have good friends with whom you can talk about the abracadabra. It is these kind of things that first gives an interest in one's life as it has to be lived on Earth, and then I think after that you may start to think about Consciousness.

You see, there has to be a very definite reason to be interested in Consciousness. Primarily Consciousness is not for this Earth, and unless I settle first the question of this Earth, why should I bother already about something that comes afterwards. I'm not living there as yet.

What do you do in daily life.

Cilla: Um, I'm not doing anything at the moment.

Mr. Nyland: Oh. Why not.

Cilla: Because I can't find a job.

Mr. Nyland: Oh. But what would you do if you had a job—could have one.

Cilla: Well, in a fortnight I shall be housecleaning and pruning trees. After Thanksgiving.

Mr. Nyland: Is that what you really want to do?

Cilla: No, it isn't.

Mr. Nyland: Is it just a, what I call a potboiler?

Cilla: Yes.

Mr. Nyland: What is your real ambition—if you can say it.

Cilla: I'd really like to work on one of the Activities, one of the crafts.

Mr. Nyland: No, no, no. I don't mean that—not a particular place. I mean your attitude. What is it you're interested in. Any form of art? Any form of dexterity? Any wish to read and understand so-and-so and this-and-that—and study Spinoza? Any form of philosophy, and introduce yourself to Bergson or people of that kind? Any kind of history? Do you like some countries—to study them? Do you like geography? Do you like, if you could, to travel? Can you imagine what it is to live for some time somewhere way off in, let's say, in the North Pole?

Cilla: I'd like to do all of those things.

Mr. Nyland: Are you doing them?

Cilla: I'm... Some of them.

Mr. Nyland: Good. Do you think you spend your time wisely?

Cilla: No, not altogether.

Mr. Nyland: No. Perhaps you could improve on that.

Cilla: Yes.

Mr. Nyland: But, why interest in Consciousness?

Cilla: Um...

Mr. Nyland: Or rather, let's ask: What do you mean by it.

Cilla: What I mean by it, I think, is having more control of my life somehow.

Mr. Nyland: Don't you have enough?

Cilla: No, not much at all.

Mr. Nyland: In what way. You lose yourself?

Cilla: Yah. I think I'm just swept along by circumstances.

Mr. Nyland: Yea. But can't you go against it?

Cilla: Yes, I, practically I can, but...

Mr. Nyland: Yah, I still don't understand the motivation for Consciousness—unless you want to define it, you know. It is not a question of just being able to control yourself.

Cilla: No. I can't explain it, but I know I'm not satisfied with the way I am now.

Mr. Nyland: What's wrong with it. Don't you have friends?

Cilla: Yes.

Mr. Nyland: Good. Do they tell you what's wrong?

Cilla: No.

Mr. Nyland: You find out for yourself.

Cilla: Yes.

Mr. Nyland: What is wrong.

Cilla: Um, I think really that my interests—the ones I have—don't lead to anything. They just sort of satisfy a wish, say, to read a book, but when I've read it, I know more about the subject or whatever, but it doesn't make me any better person.

Mr. Nyland: Oh, don't you get fun out of reading a book?

Cilla: Oh, yes. Yes.

Mr. Nyland: Yea? But how do you mean it doesn't 'help' you or make you 'better.'

Cilla: Well, it's not leading anywhere. You know, I can spend my life reading books.

Mr. Nyland: Yah, I doubt it but I think I could imagine it.

Cilla: It would be nice, but I still feel there's something lacking.

Mr. Nyland: Good. Maybe. What kind of a type do you think you are. Physical type?—in the way... Do you want to do pruning? Huh? Do you like outdoor life?

Cilla: Yah, I do like outdoor life. But I can't think of anything outdoors that would hold my interest long enough, like pruning...

Mr. Nyland: Have you ever been interested in anything that lasted a little longer than just a month or so?

Cilla: Yah, I'm interested in law.

Mr. Nyland: Law. Good. Are you studying that?

Cilla: I studied it in England.

Mr. Nyland: And will you continue here?

Cilla: I hope so, yes.

Mr. Nyland: Will you have time to do it?

Cilla: Well, I have studied it, and I want to work here as a lawyer.

Mr. Nyland: You mean you want practice law.

Cilla: Yes.

Mr. Nyland: Good. But you have to pass the Bar examination here, don't you.

Cilla: To actually practice here, yes.

Mr. Nyland: To practice it here.

Cilla: But I understand that I could just be a clerk.

Mr. Nyland: Yah, I think you can be a lawyer without having to practice in the sense—giving legal advice. Yah?

Cilla: Yes.

Mr. Nyland: Is that what you would like?

Cilla: Yes.

Mr. Nyland: Do you have to study books for that?

Cilla: Yes.

Mr. Nyland: And you have time for it?

Cilla: I have time now, but I shan't always have it.

Mr. Nyland: Have you been spending your day in pruning—already?

Cilla: No, not yet.

Mr. Nyland: Not yet. When did you come here?

Cilla: About six weeks ago.

Mr. Nyland: Uh-huh. You're married?

Cilla: Yes.

Mr. Nyland: Children?

Cilla: No.

Mr. Nyland: Good. So you have a good household?

Cilla: Yes.

Mr. Nyland: What do you talk about with your husband. [pause]

All this, you know, may seem inquisitive, for heaven's sake it's nothing of the kind. I'm only interested to see where people live and how ... of course I say *how* you spend your time and what are the ambitions, and to what extent even perhaps they are justified or not justified. Because they have to be within a certain framework that it is available for a person, but then there has to be, within that framework, a tremendous amount of ambition to want to live and really follow first that what you can do, and what has most interest. If that is law, then I would live law. If it is cleaning up the house, I would clean it up and get that ready in some way or other. If it is something you have to do outside in the garden or prepare for the next spring, or whatever it is that now could become ambitious ... or pruning if it's necessary for making a living—it's all right, but try to find something that gives you enough time for certain things that you might, even in the beginning, call a 'hobby'; so that you can give yourself more completely in that what you actually want to do, then in addition to that you can do a great many things that does not require as much of a feeling or not even a wish, and in the end you can even do things you don't like to do.

But I think that a person has to show his own aliveness to himself, and when I asked Harry a little while ago "Are you happy to wake up," I think the state for a person in normal condition should be, when he opens his eyes in the morning and says, "Thank God here I am, I can get out again, I don't have to be in bed always." And it is true, of course, for a normal, healthy person, but you see, when you say 'Consciousness' it is not clear what you want. Because the whole affair for ordinary life is not clear. Whatever you may have done and whatever you may have had as ambition, at the present time there is no definition of what you really want.

Is there? I do not know, maybe there is. You say, "Law."

Cilla: Yah.

Mr. Nyland: Yah.

Cilla: Maybe there isn't a clear definition.

Mr. Nyland: No, not as yet. Can't you find some more color that you really prefer; that really in a

certain way of the expenditure of the energy which you have in a certain direction, or know already what you have done and you know you don't want anymore, but that there is still enough to be explored.

Cilla: There are lots of things I would like to do.

Mr. Nyland: Yah.

Cilla: It's a question of opportunity and...

Mr. Nyland: Yah. Some are possible and some are not possible, but I definitely would start out with saying, "Now let me see, what is the most favorite dish that I would like to make." What is it really that I emotionally am engaged in, that I honestly sincerely want for myself. What is really the kind of a thing as I said: "How will I spend my last day." It's a very interesting problem, because it will give an insight into what one actually is, without having to talk about Consciousness.

Consciousness has to do with the possibility of a development of a person, in ordinary life, which he cannot get in ordinary life; and it does require the introduction of something quite unusual in order to develop Consciousness, and for that you have to go to some trouble. Because when I think it doesn't exist, it means you have to make it; and in order to receive that kind of information, you have to be receptive to that kind of wish for Consciousness. For that, also you have to define what is it that you wish, but if I look at myself and I say I want to 'develop,' again the question is: What is it that I want to develop. My mind, or my felling, or my heart, or my body, or is there something that is now, I call it, 'potential' that I want to develop that is worth more... or do I have any particular insight regarding any possibility of a Soul existing—that I wish to make that?—or do I want to be an artist and create ... and make drawings or paintings, or what? Or I don't ... or is it just a matter that I want to use my hands and make a doghouse?

These are the things I believe are much more important than just a little philosophy about the concepts of Consciousness—unless you explain it to me, that it fits into a framework of wanting to live. When one talks about Awareness, one talks about that what already exists as alertness. Alertness for me is aliveness; a person who constantly wants to find out this and that and the other, who's never really satisfied; insatiable, searching, searching because there is aliveness. He feels it's necessary to express it. He feels it has to go in a certain direction. He feels it has to be directed in a certain way in accordance with a certain aim. It depends on types, of course. It depends on a little bit lethargic and sometimes choleric and sometimes a little different... And it is not so much

that one says astrologically I cannot—maybe, who knows—but there are many, many possibilities within the framework of an ordinary person.

Yah, is that it? Can we turn it over?

Steve: Yes.

Mr. Nyland: Good.

side 2 Steve: Okay.

Mr. Nyland: I hope you understand that I don't want to talk about Work. You see, for me this is not the kind of a Group we talk about Work itself. I want to talk about motivations for Work. That is why I say it is necessary to lay the groundwork for that kind of a possibility. I called it 'preparing' the soil. It is not as yet sowing. It is a preparation—where is this wish that I want to grow up, if I consider it that way or wish for Consciousness, where does it come from—and then I will define what I mean by Consciousness, I will define also what it is that I have to do and define the method for Work.

But we're talking about interest in life and placing the possibility of devotion to Gurdjieff against the background of Plato or any one of the Greek philosophers; to know what I actually mean when it says on ... "*Gnothi seauton*" on the Temple of Delphi—why do they talk about knowledge of oneself. But you see, the ... all kind of a variety of such tremendous quantity of possibilities of interest of a person. As I say, it's not dependent on the particular type I am, it's dependent entirely how much is alive in me that is bubbling over.

Does it make sense to you—what I'm saying.

Cilla: Yah. Well, there is a lot I want to do.

Mr. Nyland: Yah, good. What. What. Tell me, what is you want to do.

Cilla: I'd like to go to do a lot of crafts.

Mr. Nyland: Good. In what direction.

Cilla: I'd like to learn pottery.

Mr. Nyland: Good. Have you been doing some?

Cilla: No, I haven't yet. But I know I can have lessons when I...

Mr. Nyland: Will we start tomorrow?

Cilla: No, because I can't afford it.

Mr. Nyland: You can't afford what.

Cilla: Lessons.

Mr. Nyland: Oh my heaven! Who wants to be paid for it.

Cilla: Well, I ... I should pay for lessons.

Mr. Nyland: Why!

Cilla: Well, there's usually a charge for them.

Mr. Nyland: Who says so! [laughter] Hah? Really? Those scoundrels. [laughter] You mean to say that you cannot go up to the pottery and say, "Tell me a little bit about how to throw clay"?

Cilla: I should think that would be possible.

Mr. Nyland: I think so. Or even go to the Tiles and say, "Ethel, tell me something about tiles.

Can't I hold it for you for a little while?" Don't express everything in money. We don't live that way here in this Group. We live here for having a wish and an ambition and a desire for dexterity. Any kind of activity that one is really interested in, one does it and you can always say "You teach me I can pay you, I'll pay you in some way."

That's why I say 'tomorrow.' Not the day after.

Cilla: Yah.

Mr. Nyland: And that is, of course, what I mean by aliveness; that one says "Well, it's impossible to do it, I don't believe in impossibilities; if I can't get around on the left side I go to the right side, if that doesn't work I climb over it; if that is impossible I can dig down underneath it, if that's impossible I take a ram and I ram it away, but I'm going to get there."

Cilla: I think ... I think I've gotten ... it sounds wrong, but I think I've got less alive since I came here.

Mr. Nyland: You have what?

Cilla: Less alive since I came here. I'm ... it sounds wrong, but...

Mr. Nyland: Yah, I think there is something wrong.

Cilla: Yea, I agree.

Mr. Nyland: Yes, and I think something can be set right. You lost perhaps a little ambition, maybe a different surrounding, different people and so forth, and not enough people interested because they are too much housed within their own life.

But I would almost say, give them a kick. You know, all of this doesn't mean the question of Consciousness. It's a question of an understanding of one's life first. God has given life to people when they live on Earth. He can't take it away anymore, so I may as well take it and see what I can do with it. And then I can imagine that perhaps it can be used for different other purposes—so

much for the better—but at least I say, “Thank you, God, that you’ve given me life, I will use it.” And if you want to take it away, then I say, “Get thee away Satan, I have my own life to live now.” That is really what I mean, and whatever obstacles there may be in the way and so forth, there are always ways of getting around it in some way or other.

I can give you a special permit that ... five lessons at the pottery.

All right.

Cilla: Yes.

Mr. Nyland: Get life in you, darling! It is so sad when you have to sit next to a stone and you don’t know what to do—or sitting on the stone, or using the stone for a pillow. It’s not right, and then when you have settled a few such things we talk about Consciousness and talk about the necessity of that kind of Work.

Find yourself first a little bit. All right?

Cilla: Yes.

Mr. Nyland: I’ll help you.

Okay.

Paul Kane: Mr. Nyland?

Mr. Nyland: Yah?

Paul Kane: It’s Paul Kane, sir.

Mr. Nyland: Paul who?

Paul: Kane.

Mr. Nyland: Yah.

Paul: I wanted to ask you a question about Work, but I felt...

Mr. Nyland: Now, wait a minute. It’s all right—you can ask it—but I don’t guarantee an answer when it is about Work. Go ahead, ask me.

Paul: In regards to the ... a piece of information that one gathers as a result of a Work attempt, if one Observes or the ‘I’ is present and receives an impression of the physical body, how does that impression become a piece of knowledge that one can use.

Mr. Nyland: Now, wait a minute. If you look with your eyes, how does that eye, having received an impression of the post, becomes a fact for you.

Paul: It’s translated by a physical process...

Mr. Nyland: Yah, maybe a little electronically, huh? And it comes in your brain and affects it, and

there it is as an impression and it's recognized. Right?

Paul: Uh-huh.

Mr. Nyland: So then it becomes a fact of this post existing. Now, how do you think an 'I', in our sense of the word, starts to function.

Paul: It goes from an 'as-if' condition to an actual...

Mr. Nyland: No no. Don't worry too much about that. What is this question—of an Awareness. 'As-if': When an 'I' exists and then it becomes Aware of the existence of me, it acknowledges then the fact that I exist. The trouble with 'as-if'—I've explained in the first meeting—is that it is really first imaginary, and it has to become an actuality. But that is a very slow process and quite easily understood, and I think one can now start to assume that when there would be an 'I', an 'I' functions and collects facts about me. What is the fact: The fact of my existence. I say, "All right, that kind of existence has to be looked at Impartially and it has to be received Simultaneously or whenever it happens so I say it happens to be now," nevertheless it is an impression of me which now reaches my mind by means of an Awareness—not by means of a thought. So the Awareness creates in my mind—in this 'I' which is part of my mind—the fact of me as a body existing, and in order to make it clearer so that 'I' actually receives that what is necessary as an Objective fact, I try to say that that what 'I' really becomes Aware of, is the existence of my life without the particular form. Or to say it a little differently, when that 'I' is Aware of me, it does not really see the form; it cannot Observe that; when it does Observe the form, the form becomes transparent and then the Awareness recognizes the existence of my life.

Now, is that so difficult?

Paul: No, I think I understand.

Mr. Nyland: You see what I mean.

Paul: Yes.

Mr. Nyland: Don't make it too complicated, and don't start to question about why it is this and that. Either I try it and there is an Awareness and there is a realization of myself existing ... I don't ask anymore if it is right or not, I say "If I have it, apparently it's all right."

Okay?

Paul: Yes.

Mr. Nyland: Yes. All right.

Chris Delaney: Mr. Nyland?

Mr. Nyland: Yah.

Chris: My name is Chris Delaney?

Mr. Nyland: Yah.

Chris: And I'd like to ask a question about a Work attempt?

Mr. Nyland: Yah.

Chris: Well, I have this problem. I think that I have had moments of Awareness of my body, but I have a very difficult time keeping ... well, thoughts: It seems that I have a problem with my thinking process, and that it always interferes with my Work attempts.

Mr. Nyland: Yah, it's a question who is the strongest.

Chris: Right. Well, I was just wondering if you had any advice on that.

Mr. Nyland: [chuckle] Yah, increase your wish to Work. Increase your wish to keep 'I' in existence. When that is based on a very definite wish that I know about—that I say I *have* to Work, I *have* to make an 'I', I *have* to get Objective facts about myself; is that I'm so convinced of it that I even don't want to eat, that my energy goes into that kind of desire of the wish to create an 'I' and have this 'I' function—then I really don't pay very much attention to anything else, and if anything else comes up in the form of a thought, I simply say “No, no room today, I'm busy.”

It is that what weighs the heaviest, *that* will tip the scale. There is a certain quantity of energy in each person which is, at any one time, available for several purposes of such a personality. The most of the energy will go to the maintenance of myself: My ordinary physical existence, the digestion of food, the feeding of certain feelings and the feeding of certain mental processes. It does require quite a bit of energy ... and usually the energy which is used is too much. Because there are many conditions which are not entirely really harmonious. Many times I'm much too tense. Many times I waste a great deal of energy in unnecessary thoughts or feelings; and sometimes I fly off the handle and then I use a hell of a lot of it, and I cannot control that enough so I find myself almost empty with energy, if there is an energy container somewhere it's almost empty. And then I say “But I wished I could have Worked,” then the answer is “Then don't spend so much time, energy on those things that are unconscious.”

So reduce at such times your life to austerity, not to wish to spend too much time on things that are not really necessary. Become a little bit more austere. Relax much more. Simply take tensions away from your physical body. Do not have any particular thoughts about any other things that really do not concern you very much, and the same with feelings. With other words

again, if I want to Work—and really Work, and I want to intensify that—then I say I’m going to ‘shut off’ all the direction in which energy is going, and the first thing is that I become relaxed and then I say I want to Drain if I can, and I have to learn how to Drain in the best way by simply...

Do you know Draining?

Chris: I have heard of it.

Mr. Nyland: You don’t know, really.

Chris: No, I don’t.

Mr. Nyland: Draining means that I know that there are certain activities going on in certain sections of my body—first, of course in my head, in my heart or in my solar plexus and, in general, blood circulation and tensions of muscles. When that happens to be my personality and if that is walking, then the energy will go in the direction of walking; so then I say I want to use only a certain amount of energy for the maintenance and all the extraneous things which are there and now require energy I want to relax them, so with that I sit in a chair and I say it: “Now I want to Drain away all the different things which really don’t belong to me and take up energy unnecessarily.” And therefore this Draining means I want to get rid of an awful stuff that is now in my body and doesn’t really have to be there. All I want to stay is my cells which maintain me; the strength of my muscles so that I can stand upright or sit down, or that I can make movements, and the different facilities for my seeing and my hearing—whatever there may be, that I only will use the smallest amount.

The quantity of energy which is in a body—and sometimes it is a little bit overmuch, or really is not functioning correctly, not efficiently enough—is like a certain substance. And many times it is ... I compare it to a form of a liquid which is in my body and which is not serving its purpose, or has already served its purpose and I want to get rid of it. When it is like a liquid I start Draining, as it were, from the ‘top’ down. I start with my head and I imagine that there is that kind of a level of liquid which is now at the top of my head and I wish it to drain out ... drain out through my feet and drain out through my hands. And as I sit and I imagine this water—if it is water; let’s call it for the time being, water—is there, I now open a faucet in my hands and I open a faucet in my feet, and there it goes out and the level goes down. It is logical; because there is nothing to be fed anymore, and there is only a certain quantity in my head. And, what do I mean with saying it ‘goes down.’ It takes away all extraneous thoughts. It takes away all the particular tensions in my forehead which is used for formulations. It takes away all the kind of a thought which really at the

present time don't concern me any longer because they have already been finished, they have done their duty and I have stored them away in my memory and they don't have to be active anymore.

So, the Draining starts with that kind of idea—of mind being drained—then I say I want to Drain also the physical expression on my face ... because it is not necessary to express anything, particularly not when I have a thought, then I say I want this blood circulation just to be enough to give enough food to the different cells so that that food is still distributed and that my head can remain in existence as just a ordinary, physical head.

You understand what I mean. I continue with this Draining; and quietly; without paying too much attention to it than only to see, as it were, that everything can continue to 'fall down.' It is as if I sit in a bathtub and I take the plug out, and I sit and then the water goes down, almost I would say, automatically. I call it 'automatic' because it is subject to a certain law of gravity, and when that law can operate it affects me as a body, and then that what is extraneous is disappearing gradually.

And so it comes down to my neck, and now I say at the neck, "Now I have to see what to do with my shoulders." Because there's a hell of a lot of extra energy that is there that's not being used—it ought to be Drained. So as it is now going down, I let it drain through my fingers and my arms. I relax, I sit as if really nothing matters to me than just the existence as a lump of flesh. I continue with this Draining through my body. It comes around my heart, it comes around my solar plexus. I say "Get rid of the different feelings"—good. And my shoulders—okay, now it Drains all through my feet and my hands are, as it were, 'limp.'

I must do this intentionally. Because if I don't, automatically certain strains will start again in my head; particularly when I start to think about the necessity of Draining; so every time, now, that I start to Drain and I'm halfway, then there is something else again starting here that tenses it up I say "No, I don't want that" so I go back again, I say "Come on, please, I don't want to have anything left there that is not necessary." And so I go through my body. I Drain my stomach, my intestines, I Drain everything that is here through my legs and let it go out, finally I let it go out through my toes.

And in the meantime I sit there limp, but I'm very much alive. Because now that what is there is actually functioning and that what is now a cell is required to function a hundred per cent because there are no encumbrances anymore ... and I've taken away all the unnecessary expenditures, and this Draining is tremendously helpful for me because now I know that that what

I am, I actually am as a body requiring a tremendous, low quantity of energy for the maintaining of it.

You see that.

Chris: Yes.

Mr. Nyland: And so I still have thoughts about Work and I say “But, *now* I can Work.” Because there’s no interference from the rest of my body. I’ve told it to be quiet. I’ve told it I have other fish to fry. Now I’m frying my other fish—that is, my wish for Consciousness, the wish for that kind of an ‘I’ Observing me, the wish of receiving information about myself the way I am, the fact that I am—Objective fact—I say “Now I Work.”

So while I sit and I’m maintained by the smallest amount of energy, there’s a great deal of wish in me and it is unharmed and unhampered, and because of that I can do a tremendous amount of good Work because there is no interference.

You see that.

Chris: Yes, I do.

Mr. Nyland: Now, when I have done this I say I would like to use it *also* by the smallest expenditure of my energy when I get up out of this chair and when I walk, and I still would like to retain the effects of the Draining. That’s a very good exercise. Because I usually would tense up, of course, as soon as I get up I use muscles, as soon as I stand up I have to stand on my feet so there are different things engaged in it; I have to think about it—that I stand straight and don’t fall—and all that requires a little mind and ... but in the meantime my blood circulation has gone on, my breathing has gone on very simply and I haven’t paid much attention to it. At such a time I try to find out how much wish there is still left, and maybe with that wish I can continue to become Observant ... and an ‘I’ being there while I am now walking.

You understand that, that’s clear.

Chris: Yes.

Mr. Nyland: All right.

Chris: Thank you very much.

Mr. Nyland: Okay. Good.

Deborah Rubie: Mr. Nyland?

Mr. Nyland: Yah.

Deborah: Deborah Rubie.

Mr. Nyland: Who?

Deborah: Deborah Rubie.

Mr. Nyland: Yah.

Deborah: Uh, I'm a little confused by some of the things that you said. Because it seems like on the one hand, when Harry asked you about, you know, motivation and the fact that it seems to come and go, you stressed for him becoming more alive in your own life, having interests, things like that—right?—and yet on the other hand you say, “Well, if things interfere with your Work, then it's because you're not placing enough value on that.” And that's ... you know, it's hard for me to...

Mr. Nyland: You think it's contradictory?

Deborah: For me it is, yes.

Mr. Nyland: There are Sundays in the week, and also Monday, Tuesday and Wednesday. Maybe, though, Harry was talking about the week, and about the other person—probably him [Chris Delaney]—I was talking about Sunday, I was talking about a very special effort to make in order to see the difference between an Awareness and that what is energy which is spent for the maintenance. Now, somewhere inbetween during the week, there are mixtures: Sometimes I remember Sunday, sometimes I hope it is Saturday already.

There is no particular contradiction. But, you want to question it. It's your nature to do that. Last week you did the same thing, and I told you there is no contradiction. Keep on working to the extent that *you* know, which is for you—which is not Harry, it is not him [Chris Delaney], it is for you. Whatever attempt you can make, you make that. You see where you get. You see what the difficulty is for you, then you ask your question about that. In the meantime, try to become very clear about what is the meaning of Work itself, that you don't make a mistake.

You see, Deborah?

Deborah: Um...

Mr. Nyland: A person treats someone else usually in the manner, if he knows, of what he feels is necessary for that person. I'm not using language to someone by cursing when he is extremely sensitive to swear words, on the other hand maybe some kind of a skunk I would swear at.

Flexibility, Deborah. I know of a priest who has a very strange congregation. In the morning he had to preach to a group of people who had to go out for labor and work the whole day—just ordinary fellows—in the evening he could preach to people who had a little bit more money and

really a little bit higher up in life. Early in the morning he used a special kind of language for those who could understand him, and perhaps he even used a little bit of cursing in order to illustrate what he really meant with emphasis; not necessarily crude language, but language in a certain way, of a certain level, of that kind of understanding of the education or the level where such people were, and it was for them. And in the evening he would preach in such a melodious, mellifluous voice, so beautifully styled, and the choice of words were just excellent; so that they couldn't do any harm to anyone and wouldn't hurt any particular person, and still he could get his message across.

Learn that in life. A person is never the same, and need not be the same. When it is a description of Work there is one principle, which is the obtaining of that what is Objective value. The way one goes after it, I explained it in the very first meeting—or the second, I don't...: Each person lives on a road which leads totally to Infinity, but he still has to go from his house to the road, that's his own. In that particular ... on that little, I call it a 'pathway,' it is necessary that a person adapts himself to the conditions of his own type—the way he is, the way he has been brought up—so that then when he gets to the main road he will understand the principle.

You remember that?

Deborah: Yes. The thing that, you see, what I try to do is, is if there is an element in something that somebody says that seems to be my experience also, I listen to what you're saying to them and say "All right, now maybe that's something I can use for myself." Right?

Mr. Nyland: That's good.

Deborah: So, there's something in what Harry said that, you know, that is similar to my experience, so I take what you say to him and see if I can use it for myself. But there's also something similar... I don't remember what your name is [Chris]...

Mr. Nyland: Use the kind of thing that went to Harry on a Monday, and use what I told him [Chris] on a Sunday. If you are that kind of a dual personality, then you ought to be very glad you get two kinds of food.

All right?

Deborah: Okay.

Mr. Nyland: Don't be over-critical. Just take things as they are, and with a much more open mind. Never mind, because you have to satisfy yourself by your own verification. If one Works, that particular result, as an experience, becomes your teacher. It will make you independent of

Gurdjieff.

All right?

Deborah: Okay.

Mr. Nyland: Yea.

Several people: Mr. Nyland? [laughter]

Mr. Nyland: Did we ever have that before? [laughter] But now the question is, Who's first. Shall we start here? All right, we start here—clockwise,

Joe Berte: Mr. Nyland?

Mr. Nyland: Yah.

Joe: My name is Joseph Berte. Is it ... to Work on oneself is not to eliminate thoughts and feelings, is it?

Mr. Nyland: Oh, heavens no!

Joe: I had the idea when I first started to Work, that that was right.

Mr. Nyland: Yah I think I remember, but someone answered you this wasn't the case. Are you still doubtful?

Joe: I wanted to clarify from you—to find out exactly, you know, how...

Mr. Nyland: Just keep on living the way you are, see that you have thoughts and feelings—both—only don't use too much energy for the use of such feelings, particularly. Just keep on Working the way you are, unconsciously, and see if during that time there is a chance that maybe you can create something of a Conscious nature. If that is possible you will have to keep on maintaining yourself, because that what you are as a personality does require energy—let's say particularly about breathing. Your feeling will grow up, your ordinary mind will grow, but if it is not fed too much then you have a chance for something else also existing, when it does exist it is parallel to the existence of unconsciousness.

All right?

Joe: Could I say one thing more? If you make an attempt and your mind is still going on ... but you make an attempt, and it still gets registered by the 'I'.

Mr. Nyland: No, the mind doesn't get registered that easily.

Joe: Eventually?

Mr. Nyland: Oh, I think eventually yes, but I say 'not that easily.' Sure, eventually you have to have the total personality under Observation. But we start in a little easier way, because to be

Simultaneous to the activities of your mind is very difficult.

Joe: How can you tell when you're ready for it.

Mr. Nyland: Oh, you'll find out. And if you don't know, I'll tell you.

Joe: Thank you, Mr. Nyland.

Mr. Nyland: All right?

Josie Schwarzbach: Mr. Nyland?

Mr. Nyland: Yah.

Josie: This is Josie Schwarzbach.

Mr. Nyland: Yah.

Josie: Um, I work as a waitress and I meet a lot of people throughout the day, and I get very caught up in it. And I was wondering if there's a small task that would help me remember myself?

Mr. Nyland: Yes. You're not always with the people you wait on. You take their order and then you go back to the kitchen or you put your order in with the cook, then you go back maybe in the kitchen and get the order and then bring it out. During that time you're quite by yourself. You see, the difficulty only would start more or less when you serve and it needs attention—and you don't want to drop it, and you want to put it on the right side, and you still have to ask "Now is that all" or "Do you want some dessert" or things of that kind—but really very small compared to the total amount of time you spent in serving a person. At the same time, if it is busy there's a great deal of noise that takes your energy also, so that makes it very hard sometimes when it is overmuch, and then even if you may have the thought and the wish for it, it may be very difficult to attend to it.

Usually in such cases, don't try too much. Wait 'til you have a much better opportunity and much more conducive circumstance. At the same time, there is something very interesting about it. Because, you see, one is required to continue with one's ordinary life in an unconscious state; simply for the maintenance of it, because you need, for your development, wherever that may be, something that gives support to the existence of what we now call a 'potentiality'—that is, that whatever is meant by Keshdjanian or emotional body, and whatever is meant by the development of a Soul. So, for that you have to have, as it were, a 'carriage,' and your ordinary body is still the means by which this can be contained. So, that what is ordinary, as personality, requires energy for the ordinary maintenance, and sometimes the amount of energy that is required can be adjusted to a little bit of noise; to which you react in a very simple way—but very, very little—which then, as noise itself is taken in by your ears and then starts a certain reaction which is helping to state ...

to make for yourself a certain condition of equilibrium.

You see, it is interesting to see that; because it looks as if it is taking energy away, at the same time it helps the energy necessary for your ordinary life to be a little bit more controlled. With Gurdjieff it was interesting; because he would prefer to write All and Everything in a Café, and just enough of ordinary noise coming from the kitchen, or from the restaurant, or from the hum-hum of the different people around him; without being able to distinguish what was being said and quite definitely not wishing to know it, it would enable him to be active with his mind in a very small manner, at the same time he could write. Very much the same like the driving of a car: It's also a very simple activity when you are on a road and it is not too dangerous, and then at times that occupation can help a person to be just, as I say, extremely 'simple' for the maintenance of oneself; so that it almost is possible to do it without any thought, and then there is a great deal of energy that is available for oneself actually to become Aware.

Don't look at this as a difficulty. I think it's a good opportunity. But sometimes it's too much, then you must not try. Then you simply say, "Well, next time," or maybe when I'm free, or maybe when there are not too many people, or maybe when I'm just cleaning up the dishes and take them to the kitchen. I think there are many, many opportunities you can do it. Later on you will be able to use the different difficulty also for the same purpose, so it is not at all hopeless.

Josie: Thank you.

Mr. Nyland: Yea, it's quite right.

All right?

Josie: Thank you.

Mr. Nyland: Good. Do you talk to your father about Work?

Josie: Sometimes.

Mr. Nyland: Hmm?

Josie: Sometimes.

Mr. Nyland: Yah. Because I know he is interested—I heard that—and I hope that you can actually talk with him. It'll be very good for you. And you live with someone—don't you?—or are you married.

Josie: I live with Chris.

Mr. Nyland: So, you will talk with him. Talk as much as you can to clarify for yourself the lucidity of Work; that there is no particular difficulty understanding of concepts, and when that is clear you

will find many opportunities when you really can attend to what we simply say. Work on yourself in conditions which are very, very simple and you can maintain that, then when the conditions are a little bit more difficult you won't feel so badly that you cannot do it then.

All right? Very good.

Yah.

Linda Neff: Mr. Nyland?

Mr. Nyland: Yah.

Linda: It's Linda Neff.

Mr. Nyland: Huh?

Linda: Linda Neff.

Mr. Nyland: Yes.

Linda: I wish to know how you can separate your inner life from those things coming from the outside that affect you.

Mr. Nyland: I don't think you can separate it. I compared it, I think—I don't know if it was here—with an onion which you peel. You start with the outside, there's no question about the outside. As you go on and you peel an onion, you go inside. Well, at a certain time maybe you should say you are now on the inside, but the place where one is is always measured by where you come from and where you are going; and let's say if you were 'half-way,' then that what is outside remains outside but that what is still inside is still inside. When you go a little further, that where you came from of course is still outside, although originally you called it inside, and so gradually you change because it is relative.

It's the same way with Work. You actually don't know exactly where Work even will start, particularly when you go from outside behavior into the consideration of essential qualities of yourself. And when the essentiality is, moreover, determined by your spiritual life or your life within yourself, it's very hard to draw the line where actually it starts. At the same time, at certain times you're quite sure that you are more spiritual than some time ago or in other kind of conditions, and in that way you will know that there is a difference, although you cannot define exactly at what point you went across the border.

Don't worry about it too much. The aim is to develop spiritual life within oneself. When that aim is attended to and there is a realization that you have made that effort and that actually there was that kind of a taste connected with it, then simply say, "I'm glad that I have made that attempt,

I hope I can do it again.” Don’t inquire how far you went. Don’t inquire, at that time, how actually the depth should have been. Don’t inquire of what you left, and where. The fact is an Objective fact of a realization that that what is, is at that time, and it is not required to question it any further, or even to describe it.

You know now what I mean.

Linda: Pretty much. Thank you.

Mr. Nyland: Yah, all right.

You see, it is difficult also, in these kind of meetings, not to go across the border and start talking about Work. Because what I just now said, is really Work.

We still want to make clear that you want to Work afterwards—when you have the tools which are sufficiently sharp. For instance the question of Impartiality, have we talked about it? What is for you ... and I give you that kind of a little task: To think about the problem of Impartiality; not necessarily the fact that it is necessary to be Impartial on the part of ‘I’ when the ‘I’ actually wants to function Objectively—that, again, would be a description of Work—but I want to know what is meant by the concept of Impartiality, particularly when it has reference to myself, and how can an ‘I’ be Impartial to myself when I have all kind of thoughts and feelings about myself. So, think about that a little bit for the next week, and see what next week you can come up with.

Were there more questions, or people who started with this little avalanche I heard? Huh? Any more left over? No more word? No more?

Jerry Weser: Mr. Nyland?

Mr. Nyland: Yes.

Jerry: It’s Jerry Weser.

Mr. Nyland: Yes.

Jerry: I think an ongoing difficulty that I’ve had in the past years is trying to reconcile how extraordinary what is going on here at the Barn, and at the same time the necessity for finding that what is extremely ordinary. It was...

Mr. Nyland: Would it make much difference if both could give you a chance for Work? Why select them.

Jerry: Well, I’m living ... I feel like I’m living ordinarily and I have extraordinary ... to me they’re extraordinary thoughts, they’re thoughts and feelings I’ve never had before.

Mr. Nyland: It's okay. Are the thoughts leading to Work?

Jerry: Yes, they stimulate me to Work.

Mr. Nyland: Good. Are the ordinary affairs also leading you to Work?

Jerry: Yes.

Mr. Nyland: Then what are you worried about.

Jerry: Well...

Mr. Nyland: You have good thoughts, and you have thoughts that are a little less good maybe.

Jerry: Yes.

Mr. Nyland: I would say, "So what."

Jerry: Well, I think a problem arises from ... there's a feeling of being special because I'm here, and this...

Mr. Nyland: Oh, yes—very special. But, it doesn't matter.

Jerry: But, it really...

Mr. Nyland: We have no special 'I's here. [laughter] All 'I's are alike when they have to function in Objectivity, but the 'I's sometimes are a little bit more mature than some other 'I's. But don't make distinctions between the good and the bad; and whatever there is, everything is good when it can help you to Wake Up.

Jerry: I think so, yes.

Mr. Nyland: Yes, and that is the emphasis.

Jerry: For me, it's difficult to find the really ... to be very simple even in my approach and...

Mr. Nyland: Oh. Why. Why is it so simple ... why isn't it possible.

Jerry: I think I like to ... I guess I exaggerate, or dramatize perhaps.

Mr. Nyland: Yah. And when you notice it, you say "Don't"?

Jerry: More and more so—yes.

Mr. Nyland: Yah.

Jerry: Because I know it's not really...

Mr. Nyland: Or apply it ... or whatever Work you know about, apply it in times when you're *not* dramatic, when you're just you, yourself, very ordinary. That would require a very simple kind of a statement about yourself, also in very simple language.

If you wish, try to Work when conditions are so simple that you really wouldn't notice them.

Jerry: The conditions?

Mr. Nyland: Yah. And there are thousands of them—thousand times during the day when that happens, thousand times that one is so unconscious you don't even know where you are. Many times things are so automatic there is ... it is, there is no thought connected with it. Many times even the thought processes have become so cliché that you express them even without your knowledge, or without being able to control it. Many times such mechanical, uh, mechanical properties of oneself are very useful. Habits are useful, and at such times use them.

We'll continue next week if you like. All right?

Jerry: Thank you.

Mr. Nyland: Good, Jerry.

And then, with that my body continues. You hear that alarm clock going on... Come back next week with a great deal of—we talked about—fire in your life; vivaciousness, real desire, a wish to be alive, and then we can talk also about extending it to your inner life.

So, goodnight everybody.

End of tape